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Pilate and the Mystery of Justice

It is strange to notice how much ntention is often given to Pontius ilate in discussions concerned with e passion of our Lord.

To be sure, Pilate cannot be ignored. ie Scriptures make prominent men- n of his name and his behavior. d he rates prominence in the think- g of the Church—his name being corporated into the Christian Creed.

But one may make too much of ilate. This may be done when we set m in the center of a discussion on he greatest travesty on justice" of all mes. It may be done when we note s yielding to mob pressure to con- mn Jesus against his own convictions His innocence—and then venture to an essay on "the cowardice of ilate."

Pilate doesn't particularly rate such naracter study, certainly not in this ntext. The Scriptures do not bring ilate in for an object lesson on evil naracter. And as surely as we oc- upy ourselves in such fashion with ilate, we are likely to miss the pe- uliar significance of Pilate and to ob- cure the meaning of things that were appening around and above Pilate.

We look at Pilate, and we speak of ne greatest travesty on justice. This s hardly right. We ought to look at ne whole in which Pilate is a part, and ee rather the majestic and gracious ulfillment of all justice. Or, we look t Pilate, and with withering scorn de- ry the spinelessness and cowardice of the governor who yielded the dignity of his office to mob pressure. This isn't right, either. I suppose it is hard to say what you or I would have done in his place—at the point where God was nailing His Son to the Cross. We might well sympathize with Pilate for his having to make a choice at the point where heaven and hell converged. In any event, the cowardice of Pilate is too little a thing to talk about when God's own hand reaches out of heaven and gives Jesus up to be crucified for the sake of the people.

Pilate is there, but he is only foil, not focus. The focus is the Son of God who loved me and gave Himself for me. Pilate is the foil against which His sacrifice is seen as the accomplishment of heaven's highest justice and mercy.

* * *

Pilate is the representative of law and justice. And he is God's ordained minister. He does two significant things with reference to Jesus. He clearly and repeatedly declares Him innocent. And he surely and irrevocably condemns Him to death.

Over and again Pilate said: "I find no fault in Him." And yet, Pilate delivered Him up to be crucified. Pilate said: "Nothing worthy of death hath been done by Him." And yet, Pilate sentenced Him to death.

Why? It is easy—and profitless—to say: Because he was a coward who had no regard for justice. There is another answer that comes out of the whole story of the trial and crucifixion, and it seems to be closer to the heart of the matter. It is that Pilate put Jesus to death because of the wild passions of the people.

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Pilate and the Mystery of Justice — Continued

That is to say, Jesus was made to die, not because of His own sins—Pilate, who declared Him guiltless, is witness—but because of the sins of the people—Pilate, who yielded, and the mob, which forced him, are witness.

The sins of the people rose up and prevailed against the will of Pilate. The sins of the people forced the hand of justice. The people, the sinful, passion-possessed people, overwhelm Pilate and his little sense of justice.

The moment was too much for Pilate. And yet, in a sense, Pilate was made enough for the moment. But he knew not how. There was something going on there, the importance of which Pilate himself could not sense. It was this—that the sins of the people were driving to the cross the One who was declared innocent by the highest law.

In a sense you and I were in that mob. And in the last analysis we have no right to stand aside from the Jews and say: "You and your people—you killed the Lord of Glory." For deep down the truth is that all of our sins were piled up before Pilate's tribunal and called out against the innocence of Christ: "Crucify Him! Crucify Him!"

Pilate yielded, when he should not have. But the people with their sins forced the issue. It is too little a thing, therefore, to condemn the cowardice of Pilate. It were better that we should condemn only ourselves, because our sins forced the death of the sinless one, and Pilate was the helpless, though not guiltless, intermediary.

* * *

THE mystery of justice, higher than any that could have been administered by Pilate, is at work here.

Consider, that for the sake of one so favored and of such majestic character as the Son of God, the judgment against Jesus could have been stopped. The whole thing could have been stopped in its tracks and the judgment turned against the people. But it wasn't.

It could have been stopped by Jesus. He could have risen to His full stature, and with eyes blazing with majesty and glory, said to Pilate: "I warn you, I warn you, I am innocent, and you may not deliver me to this death." But He didn't. He said nothing in defense of Himself. "As a sheep before its shearers is dumb, so he openeth not His mouth."

Or, He could have commanded His twelve legions of angels, and called down fire from heaven, to level the judgment hall of Pilate and reduce Jerusalem to ashes. But he did not. For the sake of the very people who shouted "Crucify Him!" He let Himself be put under judgment and He went on to die the death of the cross.

By His silence He was saying in a mightier way than ever before: "O Jerusalem, Jerusalem, how would I not gather thy children together, as a hen gathereth her brood under her wings. Even now, I go the way, and I, if I be lifted up, will draw all men unto myself."

He was innocent. Yet He was condemned. And Jesus Christ consented—"the Son of God who loved me and gave Himself for me."

* * *

BUT there was another there in the judgment hall of Pilate. It was the sovereign God of sovereign justice.

The law was His law. All law is His law. And Pilate, the administrator of the law, was His servant. And the Christ who was under the law and under the judgment of Pilate, was His own Son.

God could have taken His own law and laid it against the people. And He could have prevailed upon Pilate, His servant, to put the people under judgment.

But He didn't. Instead, He let the very law that had declared Jesus innocent come down upon His own Son and condemn Him to death. He let His servant, Pilate, take the innocent Jesus and deliver Him up to be crucified.

He did even more. He took all the sins of the people, even the sins of the world, and laid them on His own Son; and by the weight of His law, and through the administration of His justice, He sent Jesus on the way to die for the sins of the people.

Why? Because God so loved the world—the sinful world, the world that crucified His Son and still crucifies Him afresh—"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

George Stob

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"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian."

Daniel Webster

Life in the Spirit

by HARRY R. BOER

THE tremendous fact that conditions the life of the New Testament church is the presence and indwelling of the Holy Spirit. That is what makes the Church the Church, The Spirit is the soul, the life-giving element, of the body of Christ.

The Holy Spirit has but seldom occupied a central place in the thinking of the Church. There is in the traditional works on Dogmatics a Theology (doctrine of God), an Anthropology (doctrine of man), a Christology (doctrine of Christ), an Ecclesiology (doctrine of the Church) but no Pneumatology (doctrine of the Spirit). This is at once surprising and understandable.

The Spirit in the History of the Church

IT IS surprising because the New Testament is bathed in the thought and atmosphere of the Spirit. The early Christians were deeply aware of his presence in the Church. Christ had promised the coming of the Comforter who would testify of him, glorify him, guide the disciples into the truth, and convict the world of sin, righteousness and judgment. After Christ ascended to heaven nothing happened, until the Holy Spirit came, and then—*everything* happened. Then the Church began its universal witness, carried by the power of the Spirit, and there came into being something that the world had never seen before: a community of men and women whose existence is a *life in the Spirit.* St. Paul is the great exponent of this life. The discriminating reader is amazed how central the awareness of the Spirit is in Paul's writings. It is hardly less so in the first epistle of John. In the Acts of the Apostles the Holy Spirit is mentioned chiefly in connection with the missionary expansion of the Church. The expression "in Christ" that is so typical in Paul is, if not identical with, certainly inseparable from "in the Spirit." This may suffice at this point to indicate that the absence of a fuller awareness of the place of the Spirit in the life of the Church should, for New Testament believers, be *surprising.*

This absence is also, however, *understandable.* The struggles against heresy in which the early Church soon became involved called into being a rigid ecclesiastical structure the better to enforce orthodoxy. The hierarchy took the place of the more or less fluid church organization that we find in the NT. The creeds that were formulated were not always defended by spiritual means. Church and State entered into an alliance that gave the Church prestige and influence, but robbed it of its independence. There was a reaction to the growing regimentation in the Montanist movement (150 A. D. and into the third century) but this, because it tried to recapture the life and freedom of the Spirit apart from the *word* of the Spirit, served, if anything, to discredit the Spirit. In this way the Church moved on with alternate spiritual flood and ebb, recession outrunning advance, to the inevitable stagnation against which the Reformation lifted its powerful voice. For awhile the Spirit was a force in the life of the Church. Men were aware of Him, thought, spoke and wrote about Him. Especially Calvin set forth the place which the Spirit occupies in the life of God's people. But neither prominence nor power of the Spirit endured for long.

The post-Reformation Protestant Churches made the same error that the post-Apostolic Church had made. It sought by external and often unspiritual means to safeguard that intensely internal and spiritual vitality that is known as life in the Spirit. There came into being an unhappy period notorious for its spiritual coldness and utter want of missionary vision. It was the era of the orthodoxy of the letter. Philip Melancthon, standing at its beginning, welcomed his departure from this earth as release from "the rage of the theologians." Justinianus von Welz who entertained the "peculiar" notion that the missionary command of Christ was binding on the Church of all time had to flee Germany. The protest against lifeless orthodoxy was embodied in Pietism on the Continent and in Methodism in England and America. It is doubtless an oversimplification, but I think there is enough of truth in it to suggest that out of aversion to the former and distrust of the latter arose the movement known as Modernism. In any case, the history of the Church shows all too plainly that the defensive exertions of an orthodoxy that are separated from the freedom that was purchased by Christ and effected by his Spirit are exertions that are expended chiefly in the digging of its own grave.

It is the task of the Church today to strive for a Christianity that shall be orthodox without succumbing to enervating and spirit-enslaving heresy hunts, responsive to the Spirit without losing its obedience to the scriptures, alert to the needs of the contemporary world without adopting the gospel-for-this-world-only of Modernism. I believe that a renewed awareness of the work of the Spirit in the life of the Church will contribute much to the growth of such a Christianity.

The Life of Heaven Is Now

THE fact that the Spirit indwells the Church can be illuminated from many angles. I choose only one at this time. It is that the Spirit is the "earnest" of our complete redemption at the end of history. St. Paul first gave currency to the word "earnest" as a description of the Spirit's presence in believers. His use of it indicates the concreteness of his theological thinking. No arm-chair theologian was Paul. The Greek word for "earnest" is *arrabon.* It is a commercial term and probably hails from Phoenicia, a city of commercial importance in the ancient world. It means "downpayment." When a buyer purchased an article for which he could not at the time pay the full amount, or which he wished to secure against other bidders, he paid an *arrabon,* i. e., a downpayment. That gave him legal claim to the article although it did not yet fully enter into his possession. Applying this rather mundane langage to the world of redemption, Paul said that the Spirit is God's downpayment whereby he guarantees us that he will one day fully claim us for himself.

Paul uses the word "earnest" only three times, II Cor. 1:22, 5:5 and Eph. 1:14. It is used nowhere else in the New Testament. This infrequent usage must not lead us to underestimate its significance. The matter, the idea, which it represents permeates the whole New Testament. That is why it is so worthwhile to concentrate on this expression.

The notable thing about it is that it is used on two of the three occasions in connection with the resurrection. The Spirit is associated, therefore, with *the End*. He is a manifestation of *the last days*. If the earthly house of this tabernacle be dissolved, writes Paul, II Cor. 5:1-5, we have a building from God, a house not made with hands, eternal in the heavens. In the house in which we now live we groan and we wish that the house from heaven could be ours so that we may be found clothed and not naked. For in the tabernacle in which we now live we are burdened, not because we will die, but because we would like our bodies which are subject to death to be swallowed up by life. Now that, continues Paul, is precisely what God has prepared us for, and he has given us his Spirit as a downpayment and guarantee that he will effect this.

That is clear language. Like the seller who has the whole price guaranteed in the downpayment and doesn't worry about the remainder because the buyer has a good credit standing, so we already now have in the Spirit the gift of the full life that is to be. The End is here in the gift of the Spirit. The resurrection is a reality. Heaven's life is now in us and among us, the new day has dawned. It has *only* dawned, but the sun of that new life is already above the horizon. Its beams give light to a new day that shall not end.

This is the meaning of Pentecost, and it is wonderful. Let us look at Pentecost that way. Let's not worry too much about those "other tongues" —whether they were foreign languages, the language of paradise, the language of heaven, or whether they were like the Corinthian speaking with tongues. The New Testament does not spend any time on the question and I can see no reason why we should. Just because a lot of curious or unbelieving theologians have a lot of curious or unbelieving explanations is no good cause for us to waste our time in fruitless speculation. Let us look at *the matter*. The *matter* is that *the Spirit came* and this coming made men *announce* the *magnalia Dei*, the great works of God. The Holy Spirit introduced the Church into the End-time, and in the End-time the Church has a missionary job to do. That is the meaning of Pentecost.

I shall now enlarge upon the missionary significance of Pentecost. I wish to point out here in the interest of a richer understanding and preaching of the Pentecost message that when we say that the Spirit is earnest we say Pentecost. Pentecost was a momentary, vertical flash of heavenly light which, when it touched the earth, was deflected into a horizontal diffusion among men that goes on and on through the preaching of the Gospel. We quite miss the meaning of Pentecost when we speak only of that dramatic happening which took place seven weeks after Easter. The Spirit is *here*, he is ours, he brings to us, brings *into* us, the life of Heaven, and in the strength of that life we carry it on to others. The life of the Christian is the resurrection life. We have a downpayment on the resurrection. We are baptized with Christ into his death and we are *raised* with him to newness of life. We are new creatures, we are seated with Christ in heavenly places, old things are passed away, behold, all things are become new. We have these things by faith, but faith happens to be *certain knowledge*. Well now, this is what lived in the early Christians. They had hold of something which the Church with all its theologizing has largely lost. They understood this: That the Spirit is ours, that he introduced the Church into the time of the End, and that the connecting link between the Heaven-ascended Christ and his still earth-bound children is the resurrection-effecting Spirit. The same Spirit who raised Christ and made him Spirit, I Cor. 15:45, Rom. 1:4, now dwells in us. This explains why the preaching of the early Church was so predominantly a preaching of "Jesus and the resurrection." This is a message of glory and victory. When Paul preached "Christ and him crucified" he preached the crucified one as *risen from the dead* by the Spirit of God and therein lies the power of his ethical demands. We are "in Christ" who rose from the dead and *is Spirit*, II Cor. 3:17; we are one spirit with him, I Cor. 6:17, and therefore our true self as new creation from God cannot sin.

Misconceptions

IT WILL not be necessary to enlarge on Eph. 1:14 where the Spirit is called "the earnest of our inheritance until the redemption of the purchased possession" or on Romans 8:23 where Paul uses a word that means the same as earnest, " . . . . ourselves also, which have the *first-fruits* of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of the body." It is better in the space remaining to look at some misconceptions of the Spirit as earnest or first-fruits. One often hears people, even ministers and theologians, speak of the need of a "new Pentecost" or a "fresh outpouring of the Holy Spirit" or a "fresh anointing of the Spirit," and the like. Not only the whole Pentecostal movement but a great deal of revivalistic evangelism is based on the notion that this is possible. The thought is that the Spirit is divisible, that we have one part of him now as earnest or as first-fruits and that there is more of the Spirit to come later. This is then easily associated with "growth in grace," "sanctification," etc. This sounds very plausible, but it is an entirely erroneous notion and has no foundation whatever in New Testament teaching.

The New Testament nowhere speaks about a second Pentecost. It does not do so because it cannot do so. Christ's work is complete, not partial. He has sent us the Comforter, not a part of the Comforter. The early believers, we read, received the Holy Ghost, not a part of the Holy Ghost. We live in the Spirit, not in a part of the Spirit. We are in Christ *entirely*, not partially. The new age is an age that is informed not by a part of the Spirit of God, but by the entire, undivided Spirit. In the Spirit Christ is with us, according to his promise, and he is with us entirely and without reserve. Romans 8:23, therefore, does not say that in the first-fruits of the Spirit we have a part of the Spirit with more to come later, but that we have in the possession of the *entire* Spirit *a part* of the full redemption that awaits us in the renewing of our bodies. *That* aspect of our redemption is still outstanding. But the Spirit is here, fully and wholly. That he does not come to fuller manifestation is only because the old man, the old age, the sinful flesh, is still so powerfully with us. But this may never make us forget that the potentiality of a full life in the Spirit is *present reality*. Wrote Geerhardus Vos: the earnest of the Spirit "consists in the Spirit . . . just as in Gal. 3:14 the 'promise of the Spirit' means the promised thing consisting in the Spir-

." And that old timer, John Owen, aw things that way long before our ime: "It is not any act of the Holy pirit on or in us that is called his eing an 'earnest.' It is he himself ho is this earnest."

Let us therefore not ask for what will ot and cannot happen. If we do not ave the zeal and fire of an earlier day hat is not because Pentecost has lost s power. The Bible tells us nowhere ow we can achieve a fresh anointing f the Holy Spirit. We must be on ur guard lest the loose thinking of merican revivalism and Fundamenalism makes merchandise of our theology. What we need is not a new entecost, but exercise in the *obedience of faith.* The Spirit is ours. Let s obey him. Let us walk in him. Not ith fair words and opposite actions, ut in deed and in truth. That, at ast, is the manner in which an individual named Paul endeavored to reorm a Church in which not much was ft of the fire and zeal of earlier conession. When Corinthian Christians ere defrauding each other and living h fornification he did not pray for a resh, anointing or a new Pentecost, ut this he wrote to them, "What! now ye not that your body is *a temle of the Holy Ghost which dwelleth n you,* which ye have of God, and ye re not your own?" We cannot induce new Pentecost. What we can do, and ften do, is *grieve the Spirit* and *uench the Spirit.* And *that* we can top by the exercise of a gift that has een conferred, namely by the obedence of faith. This puts both the lame and the cure for our lukewarmess where it belongs.

The Spirit and Ethics

IT HAS been observed that the hristian Reformed Church is strong n doctrine but weak on ethics. That is true judgment. We have our doctrine very neatly organized in volumes f small and large sizes. All are inexed so that one can turn to the right loctrine in a moment. There is a sermon on the Catechism every Sunday nd there is regular catechetical instruction of the youth. But when this loctrinal deposit has to be translated nto action there seems to ensue something less than a powerful manifestaion of the Christian life. We're all talked out on the amusement question, ut I think the general view now is as uzzy as when we began. The divorce question drags on from synod to synod, the Christian Reformed Church still mulling about "continuous adultery" in brave disregard of the positions of its Reformed sister churches. At present the labor question has the center of the stage. And always, of course, there is the common grace discussion which will yet discover the golden key that shall unlock the mysterious door of the problem of the Christian's relation to the world—not in the concrete day-to-day life of the Church membership, of course, but by way of some airtight theological formula.

Of one thing we may be very sure in all this: the idea that the spiritual life of the Church is "safe" if only it is "orthodox" is simon-pure heresy. One need have but a very superficial knowledge of Church history to know that some of the lowest descents from the ethical norm of Scripture are associated with loud defenses and protestations of orthodoxy. Nowhere is this taught more clearly than in the Bible itself. Hophni and Phinehas took their conception of orthodoxy to battle with them in the form of the ark, but it was taken and Israel was humiliated. In a later day Israel had its precept upon precept, line upon line, here a little, there a little, and confident were the shoutings, the temple of the Lord, the temple of the Lord, the temple of the Lord are these. But Israel went into captivity. And never, I would suppose, was orthodoxy so strong as among the Pharisees who crucified Christ. They were *so* orthodox that the Lord himself told the people to do all that they said. But that was strictly all, too. Not all who say Lord, Lord, shall enter into the Kingdom of Heaven.

And this brings us back to the question of the Spirit and ethics. The Holy Spirit of Christ is the Spirit of *liberty.* Christians are *free.* Is it not wonderful, that we are free? What does this mean, that we are free? It means that in the Lord we can do as we please. We can think as we please, say what we please, write what we please, act as we please —in the Lord. This the Reformation saw, and it tossed out the mediating, thought and will controlling priest with all his works. But the priest exercises a pecular religious fascination over the minds of men, and so from time to time we dress the fellow up and pull him back in the form of ecclesiastical legislation or, what is worse, in the form of a regimented community thought pattern. But the Scriptures expressly tell us that the Spirit, the full Spirit, *indwells the Church in all its members.* The only way in which orthodoxy can be fruitfully defended and the Christian life fruitfully guided is *in the Lord.* And that means *in the Spirit.* But this Spirit is the Spirit *of liberty.* Therefore Luther spoke with feeling about the "freedom of the Christian man." The Spirit creates in us a life that cannot sin. It is the *new* life, *eternal* life, the life that is lived in the liberty wherewith Christ has made us free. Why should not people with a spiritual pedigree like that be trusted? When they prove untrue to this life the Church should reach in, and then not by blanket resolutions and directives, but by wise and understanding pastoral concern. And above all by appealing to the fact that the Holy Spirit of truth abides in them.

The Spirit-given freedom of the Christian means this also: that the responsibility for what a Christian should or should not do rests *with the Christian.* Let us tell men that they are free to amuse themselves as they wish, to marry whom they will, to associate as they like—only, in the Lord. How else? Not the life of the old man, but the new life of the new man is the standard for Christian conduct. And this new life knows no fear, for it has been cast out, it knows no bondage for it is free. What this means for ethical action in concrete here-and-now life situations is by no means always easy to determine. Certain it is that it is not an indifferent matter with the Lord how and where we amuse ourselves, whom we marry, and how we associate. But equally certain it is that these problems are not solved by coercive or semi-coercive ecclesiastical legislation. Here the burdened Christian must in prayer, in the communion of the saints and in the light of the best reflection in the Christian community seek to do what is right.

This means, of course, that the Church loses "control" of its members. How can it be otherwise, having the kind of Spirit we have? The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or wither it goeth: so is everyone that is born of the Spirit.

Some will say, How can these things be?

This question surprises Jesus, and he will answer them: Are you leaders in Israel and you do not know these things?

The Range of Mission Strategy

by ABEL POEL*

THE Christian Reformed denomination faces important problems in regard to its mission task. We are concerned to know just what is the extent or scope of our mission work. What forces may we muster in our battle against superstition and heathenism? How far may we go in conducting our spiritual warfare and still be supported by Scriptural example, precepts, teachings, and clear inferences?

Some Vital Facts to Remember

1. Center to all our mission strategy must be the official ministry of the Word and Sacraments. Thus the missionary is central and not the educational superintendent, not the doctor, not the business manager. All other mission efforts must go out from the official ministry of the Word and Sacraments.

2. Our great duty in all our mission strategy is to bear witness to Christ: "Ye shall be witnesses unto me." (Acts 1:8). All our mission endeavor must contribute to this witness. What we do must be a witness in itself. Thus educational work and medical work (as we shall see later) are a witness in themselves, but such could not be said of a trading store, farming, etc., even though operated by Christians.

3. The range of our mission activity must not conflict with the basic task of the church. The task of the church is to preach and teach the Gospel (Mark 16:15, Luke 24:47 and Matt. 28:19) and to be a witness unto the uttermost parts of the earth (Acts 1:8). There is no Scriptural precedent for the church engaging in secular business, farming, etc. In doing this the church would not be true to its nature and its task. It might encroach on some of these activities in an emergency but this would only be temporary and such occasions would be very exceptional.

4. It would not seem wise nor right to expand our mission activity in any direction that is ethically unobjectionable. Then we would not know where to limit our mission work. It would lead to much confusion, argument and disagreement. All expansion must be vitally connected with our essential service — the official preaching or official ministry of the Word and Sacraments.

5. It is not fair nor just to limit mission methods and activity by asking, "Do you find it in the New Testament?" or more specifically, "Did Paul use such methods or activity?" A more just question would be, "Would the apostles or especially Paul have used such methods and activity today?" *Methods may change under changing circumstances and conditions. Mission ideals abide but mission methods change.*

* * *

The Range of Mission Activity

IN ORDER to show the range and complexity of mission activity I should like to quote from Professor J. H. Bavinck's book *Zending in Een Wereld in Nood* translated by Dr. J. C. De-Korne in *The Banner* of December 7, 1946. The quotations describe the organization and development of mission work and indicate how it all progresses from the great central service—the official ministry of the Word and Sacraments. Says Professor Bavinck:

> "In the first period of its development all mission work is organized very simply. A missionary goes to a foreign land. He settles down in a village and patiently tries to learn the language of the people. He also seeks to inform himself regarding their customs, moral standards, and religious views. In the meantime, moved with compassion, he seeks to bring help to the sick thus gaining their confidence and appreciation. . . . Later he attempts a conversation with them and in very simple words brings them something of the message of which he is the bearer. Sometimes he takes a few children into his home, orphans or others in need, and teaches them reading, arithmetic and Bible history . . . . Thus he unites all sort of activities in his one person; he is minister, doctor, teacher, adviser,—he is all things at the same time and seeks along all these ways to gain entrance into their hearts. . . ."
>
> "It belongs to the character of human activity, however, that it specializes as it develops. . . . As long as the missionary has to deal only with simple diseases, such as influenza and malaria, he can get along; but he meets other cases also and he soon realizes that he is unable to cope with them. . . . A doctor is sent out to serve at the side of the missionary. At first the doctor may care for his patients in his own home, but some patients come long distances, thus an infirmary is needed. Later still the work becomes too heavy for one doctor and a second, a surgeon, is sent out to assist him. . . . .The missionary soon finds that teaching demands too much of his time, thus a teacher is sent out and a little school building is erected. Thus the work develops into various branches and services. . . ."
>
> "It would be folly to deny that all this specializing robs the work of some of its beauty. The first stage, when all is united in one person, is really the most satisfying for the missionary, but the work cannot be confined to that first stage. As distinctions are made between the various branches, all sorts of new problems arise. . . ."
>
> "Missionary services are many and various. At the head of the list stands, of course, the preaching of the gospel. . . . Next to that we have the medical service with its hospital, doctors, nurses, and in some places even sanitaria for lepers and institutions for the blind, etc. . . . Next comes the educational department. At first there are only little village schools. Next the necessity arises for a training school where the teachers for the village schools can be prepared. In the cities there is a demand for higher education. . . . Gradually there develops a service

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* The Rev. Abel Poel is minister of the Christian Reformed Church of Rehoboth, New Mexico, and missionary to the Indians at that place. The editors are happy to place Rev. Poel's article even though it takes a position different from that which has often been taken in the *Journal* by Harry R. Boer.

of mercy, a colony for the poor or for the blind where the non-privileged can be cared for. . . . Next there is developed a Christian literature department, which not only seeks to produce good Christian literature, but also to distribute it through colporteurs. . . . All these activities together require administration. Thousands of dollars are needed for this work every year, thus books must be kept and there arises need for a mission business office. . . . At this stage the work is no longer done by one missionary who unites all the functions in his own person, but there is an entire staff of workers each of whom performs a small part of the comprehensive missionary task. . . ."

"As we survey all these activities, we may never forget that they are essentially one. They were manifestly one when they were all concentrated in the person of the missionary. Now the activities are divided among many people, but in essence and purpose they remain one. The central purpose of all of them is the preaching of the gospel of Christ by word and deed."

All this shows clearly how the mission activity develops and increases its range and yet remains a unity concentrated in the person of the missionary. Permit me to develop further why I believe we should consider educational work and medical work as a legitimate mission activity belonging in the range of our mission strategy.

Educational Work

DOES preaching the Gospel and teaching all men mean limiting it to the salvation of souls? Is preaching and teaching just the simple direct bringing of the Gospel to the unsaved, or may this include exposing unbelieving youth to the Gospel through daily Christian teaching? The Gospel after all is not something that is a pious addition to reading, writing, arithmetic, history, English, etc., but it must be that which permeates all our education and is the light that shines on and in every branch of the curriculum. In other words, preaching and teaching the Gospel means more than Bible reading and the singing of religious songs or study of Bible history or Reformed Doctrine. It means proclaiming the Word of God and thus the principles of Christianity in and through science and literature, history, English, etc. Thus in and through science we seek to have the student see the wisdom and power of God, to have him see nature as God's beautiful creation given to men that they may glorify Him, and so to lead him to abandon his superstitions. In literature the student receives not only an appreciation of beautiful literature but he is taught to see that the ideas expressed are only beautiful if they are true. In history he is made to see the hand of God and the awful effects of sin in disobedience to God's commands.

What we must see is that the Gospel is to shine on and permeate every sphere of life. Such is also proclaiming the Gospel. When Paul said, "I preach Christ and Him crucified" he did not mean that he by such preaching excluded social or ethical problems but he would sow the impact of this Gospel on all of life. This view is fitting the Gospel into a world and life view. This is sound Calvinism. Such is witnessing for Christ and is truly proclaiming the Gospel — not only Jesus saves, but Jesus rules; not only Jesus as Savior, but Jesus as Lord. This is not only looking at Christ on the cross but Christ on the throne; not only looking at Christ crucified, but Christ crowned.

It seems to me that the scope of mission strategy includes education not only for covenant youth but as a means of bringing the Gospel to the unsaved. Must we say that young people cannot be dealt with aside from the covenant line? Cannot God commence the covenant line through them? Jesus said, "Suffer the little children to come unto me." He did not say "*These* little children" but "*the*." The reference is to all little children, no matter what their color, race or nationality.

We should remember that the chief element of faith is knowledge. Doesn't it seem logical that the best way to win souls for Christ through His grace and spirit is to expose such to the Gospel each day—not only youth, but also adults if possible, although the youth are more accessible in this country because of our educational setup. To expose them each day to the Gospel through Christian teaching—a teaching permeated with the truth of God so that it radiates forth like heat from iron—to expose the unconverted to such is surely to bring them to a knowledge of the truth. This may first only be historical faith, but this historical faith may be the forerunner of saving faith.

Perhaps some might ask, "Do we find the use of this kind of propagation of the Gospel in the New Testament? Did Paul use such?" I think a better question would be, "Would Paul have used such today amidst the great emphasis on education and would he have used such on the Indian field?" Think of the competition of the Indian government schools with their false world and life view. Can we always draw lessons from one period of Biblical history years ago and then apply them to the present day? Would we travel by horse or donkey today because they did so in the New Testament day? Do we refuse to use radios today for propagating the Gospel because they did not have them in Paul's day?

Through our educational work in Navajoland and Zuni we are also rendering our Indian people a real service of loving mercy. Our Indian people are making a difficult transition from their old superstitions to modern life with all its difficult problems. We are giving them moral armament against the great problems they are facing. We are also enabling them to face the American culture into which they must gradually enter. We help them to enter it with the Christian world and life view. I am convinced that education fits into the scope of mission strategy.

Medical Work

THERE is more agreement among us at present on this matter. Evidently most of those opposed to educational work will agree that medical work is a part of our mission strategy. We have the whole background of the healing ministry of Christ. Though His work of healing was miraculous yet He used these works of mercy and He used them to help in propagating the Gospel. Now surely we cannot throttle this by saying Christ's healings were miraculous and today it is only through medicine and surgery, for ultimately all healing is of the Lord and is a work of mercy.

I do not believe we must think of the hospital as a chapel, nor just as a hospital, but as a Christian hospital, just as the doctor is not just a doctor but a medical missionary. The medical service is to be of the best caliber, but the Gospel is to permeate and be inherent

The Range of Mission Strategy — Continued

in all our service. We seek not only to minister to the body but in ministering to the body the love and compassion of Christ are manifested. All things are done as unto the Lord and for His sake.

The exalted purpose of our medical service must be and is to let the patients see that back of the compassion which we show them there is the infinite compassion of Christ. Then too these heathen folk must see that their recovery depends not on our skill or cleverness or on the means used, but on God. We must show that our trust is in Him and our use of means is in humble obedience to Him. Even the most illiterate must see that God stands in the center of our activities.

I again would like to quote from Prof. J. H. Bavinck's *Zending in een Wereld in Nood* as translated by Dr. J. C. DeKorne — *The Banner,* November 22, 1946, p. 1373:

> "In this world of suffering and woe it is impossible to preach with words only that God is love. An effective presentation of the Gospel which really touches the heart demands the continuous living illustration of deeds of true compassion . . . . The Savior did not only say with words that "God so loved the world," but his whole life was a revelation of that love. His miracles are called signs, signs of his might, but even more so of his pity. Only by words and deeds together can the message of Christ be interpreted. That can be made clear from two points of view. . . ."
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> "In the first place it lies in the character of the Gospel itself. In the opening verses of John's Gospel we read: "The Word became flesh and dwelt among us." The Word did not become "disputation" or "argumentation"; the Word became "flesh," that is, it appeared among us in true human living form. . . . Whenever we now go to a people with the message of the Word of the Gospel of Christ, that Word longs to become flesh. It has an urge to manifest itself in a life of pity and helpfulness. . . ."
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> "Preaching by words alone can sometimes be a mighty instrument, but it is inherent in the very nature of the Gospel that words and deeds must constantly sustain one another . . This is especially true when we stand before people who have no concept of the love of God. They live in fear of spirits, or they believe in a god who does not concern himself about human misery. Only when something of that love of God dwells in us can we really preach the Gospel to such people. When the most eloquent discourse fails, a single deed of real sympathetic compassion can at times open the eyes suddenly. Illustrations of it can be found in the lives of the missionaries like Nommensen, or Carey, or Hudson Taylor, or Scheurer. I can say a lot of fine things about the love of Christ but the best telling is that which is performed by deeds of love and compassion. . . ."
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> "If you now ask in which particular deeds we must give expression to this great Christian compassion, a great number could be mentioned. . . . . There is first of all medical service. Most people look with pity upon the sick, the blind, and the insane. In pagan lands, sickness is looked upon as caused by an evil spirit and must be exorcised by incantations and magic formulas. Insanity is considered a sort of demon possession. Blindness and afflictions are all too easily viewed as results of the almighty will of the gods against which there is no defense. Often very little pity is manifested to these poor wretches. . . . One of the first deeds by which the missionary can show that he is sent by the Love of God to sympathize with, help, and cure these sufferers. He must break down their superstition and point out that all human misery is the result of sin, and that God in Christ seeks to redeem fallen mankind. It is according to the riches of his mercy that God caused medicine to be produced in order that we might observe his love and glorify him in it."

But one might ask: Does doing medical work require hospitals with its building, its medical staff and all the expenses demanded? I believe Rev. Edgar H. Smith of our Nigeria field gave the answer in *The Banner,* Nov. 6, 1953 p. 1355:

> "But you say cannot a doctor work without a hospital? To the limited extent of treating minor ailments and doing minor surgery he may do so with difficulty. But even so he must have some kind of laboratory, consulting room and operating theatre. If he is a doctor at all and immediate major surgery is necessary to save the life of a patient then what does he do? True he can operate under adverse conditions but what can he do when it is forbidden by law to operate outside a hospital. . . . So there is the crux of the matter. If we are to do medical work properly and well we must have doctors and nurses. The nurses (both African and American) must be well trained and able to obtain the necessary legal licenses vailidl in Nigeria. We must have buildings acceptable to the laws of the country."

How true! This holds for our Indian field as well.

"Great instances of mortification are deep wounds given to the body of sin; hard blows, which made him stagger and reel. We thereby get strong ground and footing against him, he is the weaker ever after, and we have easier work with him the next time. He grows cowardly; and we can easily cause him to give way, until at length we find it easy work with him, and can kill him at pleasure. While we live without great instances of mortification and self-denial, the old man keeps about where he was; for he is sturdy and obstinate, and will not stir for small blows."

—Jonathan Edwards

St. Paul's Brother

by JAMES DAANE

BECAUSE God is the Creator of l, God is the creational Father of all ıen and all things. And Reformed ıeology has always taught that even fter the Fall God continues to be the reational Father of the sinful world nd of sinful man. Liberal theology as profoundly distorted this truth, but eformed theology has not on that acount abandoned it, for it is a truth of ırge significance.

It would be folly indeed to abandon very truth which Liberalism has disorted. What truth would remain?

The large significance of the creaional Fatherhood of God can be seen rom the fact that where it is denied ıe doors have been thrown wide open or an unbiblical Anabaptistic world-iew. In such a world-view, whatever s not regenerated belongs solely to the evil, and whatever does not arise out f regeneration is not to be used by the Christian. A college curiculum erected n this world-view will reflect the beief that nothing can be learned from a Plato, and that the plays of Shakepeare ought not to be read because hey are not Christian. The fragments of truth and beauty that are found within the sphere of unregeneracy are declared unfit for Christian consumption, for they are as meat that has been offered to an idol. Such is the timid fear of those whom Paul declares to be weak in the faith.

Folly will abandon the creational Fatherhood of God merely because the Liberals distort it, and fear and superstition will abandon the world to the idol and the devil, but it is only where this truth is acknowledged that the doors will be slammed shut on the unbiblical anabaptistic world-view. But if the Christian understands his Bible, he will save himself from folly and overcome timid fear and superstition by acknowledging the creational Fatherhood of God and by affirming with the courage of faith that the earth is the Lord's and the fulness thereof (I Corinth. 10). Only thus will the world-view of the Anabaptist be banished in the name of Him who made the heavens and the earth and is still their Lord and Father.

The Brotherhood Which Is According to the Flesh

THE creational Fatherhood of God is of such significance that the Calvinistic world-view cannot be retained without it. Where the creational Fatherhood of God is denied and the Fatherhood of God is limited exclusively to re-creation (redemption), the anabaptistic world-view has been embraced. When this happens it is time to take down the flag of Calvinism; to retain the flag is to sail under false colors. And sailing under false colors always demands the pursuit of dishonest strategy.

The truth of the creational Fatherhood of God has large significance in still another area. It is basic to a biblical understanding of our Christian relationship to non-Christians, and of the Church's relationship to the world.

If God is still the creational Father of sinful and unredeemed men, then these same men are the creational brothers of Christians. If the creational Fatherhood of God is real—and both the Bible and Reformed theology teach that it is—then the creational brotherhood of all men is also real. Then all men are brethren according to the flesh. If the former is true, the latter is also true.

Liberal theology has of course profoundly abused and distorted the creational brotherhood of all men according to the flesh. But should we on that account deny it? It is a timid faith indeed and a foolish one that would abandon this biblical truth simply because the Liberals have distorted it! And it is a rash courage indeed that will deny this biblical truth for the sake of creating a strategy for fighting Liberalism. Liberalism must be fought with the whole Bible. It is a snare and an illusion to think that we can better fight Liberalism if we shorten the battle line by a reduction of biblical truth. To deny the universal creational brotherhood of all men for the sake of fighting Liberalism is to put the knife to the Scriptures after the fashion of Liberalism, and to adopt a blue-print of defeat.

Only the Anabaptist will insist that he alone is a brother to the Christian who is a brother in Christ. Only he will insist that there is no reality of brotherhood except within regeneration. And he will do so because, unlike the Calvinist, he places the antithesis between Creation (nature, flesh) and Grace, instead of between Sin and Grace.

A Reformed student of the Bible, however, will insist on the necessity of recognizing the creational Fatherhood of God and on the parallel truth that all men are brethren according to the flesh. He will not in a false zeal against Liberalism be wiser than the Bible and deny what the Bible teaches. For the Bible itself will give him the wisdom to know that if he denies the brotherhood which is according to the flesh, he will lose his Lord. For his Lord himself took on human flesh. His Lord is the Word that became flesh. His Lord is the one who became everyman's Neighbor; for he is the Man with whom all men have to do. His Lord is, as Luke taught, the son of Adam (Luke 3:38), whose very reality therefore consists in being according to the flesh. Denial of the brotherhood which is according to the flesh, is a denial that Jesus in the incarnation became one with the human race. But Christ cannot be defined except according to the flesh. Hence Paul declares that Christ is the "firstborn of all creation" (Col. 1:15), and defines Christ's reality as consisting in the fact that he is of "the seed of David according to the flesh" (Rom. 1:3). To deny the reality of the brotherhood which is according to the flesh, is to deny the reality of the Incarnation.

Is not Jesus one of the sons of men? Is he not a son of Adam? When confronted by Christ must not every man declare, This is bone of my bones and flesh of my flesh? But if these things are true, then Christ himself is a brother-according-to-the-flesh of all men. A dismissal of the brotherhood which is according to the flesh is to trifle and tamper with the reality of the incarnate Christ himself.

It is of course true that Jesus said that he is my brother or sister or mother who doeth the will of God

(Mark 3:35). Jesus here speaks of that higher brotherhood which is according to the spirit of regeneration. But it would be a foolish exegesis which would deduce from this statement that Jesus denied that he had a mother and brethren according to the flesh.

There is a brotherhood which is according to the spirit of regeneration, but it is absurd to think that one does this truth greater justice by denying the reality of a brotherhood which is according to the flesh. One does not enhance one biblical truth by denying another biblical truth!

If then Jesus Christ himself cannot be adequately defined except as one who is what he is "according to the flesh," then the creational Fatherhood of God and the creational brotherhood of man which are "according to the flesh" may not be regarded as a small matter and may not be denied or ignored. The reality of Jesus Christ himself is imperiled by such a disdain for biblical truth. It is an error that cuts to the very center of the Christian faith which contends that he only is a brother to the Christian who is a spiritual brother in Christ!

He that hath eyes to see, let him see.

The Brotherhood Which Is According to the Flesh and Christian Ethics

UNLESS we are willing to recognize the biblical teaching of the brotherhood of all men according to the flesh, we cannot understand the demands of Biblical Ethics. The demand of Biblical Ethics is that we love our neighbor as we love ourselves.

Who is our neighbor? Anyone who is "next to us" in life. Whether he is regenerate or unregenerate, we are enjoined to love him *as we love ourselves*. This being the demand of biblical ethics, we are forbidden to make distinctions in our loving between believer and unbeliever, between brother according to the flesh and brother according to the spirit. The biblical standard of neighbor-love: *as thyself*, prohibits such distinctions. Consequently the Bible itself makes no such distinctions in this area (Cf. James 4:11, 12; Rom. 13:8-10; Rom. 15:1, 2; Gal. 5:13-15; I Thess. 3:12; Heb. 13:1, 2; I John 2:9-11, and 3:13-15; Lev. 19:17, 18, 34). To make distinctions here and argue that the Christian must show brotherly love only to the brother in Christ is after the manner of the Jews to subvert the law of God. This is the lesson that Christians can learn from the Bible about the unbiblical character of Jewish Ethics.

A denial of the universal, creational Fatherhood of God and the universal brotherhood of man which is according to the flesh, destroys the very spirit of love which the Bible demands. And without this loving and painful concern for fellow-men and fellow image bearers of God who are outside of Christ, the Church cannot be a missionary church. Where the man outside Christ is not even recognized as a brother according to the flesh, there the Church will do little or no missionary work, and the little it may do will be done in a perfectly perfunctory and spiritless manner and among those people who can least be regarded as a neighbor because they are many miles or even oceans away.

St. Paul's Example

PAUL gives us a high example of Christian brotherly love for non-Christian unregenerate men who were brethren only according to the flesh. For Paul indeed believed in a brotherhood of men which is only according to the flesh, and he dispensed toward such brethren the highest possible kind of Christian love. In Romans 9, Paul speaks of believers and unbelievers, elect and reprobate. What does he call the unregenerate, unbelieving Jews? Nothing less than his brethren according to the flesh. According to the flesh, but brethren nonetheless.

Toward them he showed the highest possible kind of Christian love. A more tender expression of anguished love can hardly be found in the Bible. It can be compared only with the love of Moses. It is exceeded only by the love of Christ. With an oath he affirms that he does not lie but speaks as a Christian, as one who is in Christ and as one who speaks from out of Christ, that his conscience bears witness with him in the Holy Spirit, that he loves his brethren according to the flesh so much that he has great sorrow and unceasing pain in his heart, and that he could wish himself accursed from Christ "for my brethren's sake, my kinsman according to the flesh."

Could anyone wish for a clearer statement showing that the Bible teaches a brotherhood which is according to the flesh? Or that Christians must show the highest kind of Christian love for the unbelieving brother? He that reads the Bible may understand, if he but will. It was this attitude that accounts for the fact that although Paul was a missionary to the Gentiles he nonethless had a loving concern for his brethren according to the flesh who had rejected the Christ. Without the biblical ethic of love, Paul would never have been the missionary he was.

Who are these brethren according to the flesh? Unbelievers indeed. Yet he defines and identifies them as those "of whom is Christ as concerning the flesh" (Rom. 9:5). Paul cannot simply repudiate and disown them that are brethren merely according to the flesh, for Christ himself is of them according to the flesh. To do so would be to lose Christ himself. For this reason Paul warns the Gentile Christians not to completely repudiate the Jews in pride, for if they do they themselves will be cut off from Christ and thus lose Christ (Rom. 11:20, 21).

One other remarkable feature of Paul's teaching must not be overlooked for it has great significance for Christian Ethics. Paul declares that the unbelieving Jews are *enemies* (Rom. 11:28). Moreover, Paul doesn't teach that they are enemies in some general sense. On the contrary, the unbelieving Jew is an enemy with respect to the *gospel itself*. With respect to the gospel they are enemies! But notice! Paul says they are enemies "for your sake." An enemy, who is an unbelieving enemy of the gospel itself, and yet is an enemy for our sakes, may not be lovelessly brushed aside. What Paul teaches her has particular reference to the Jews, yet his whole attitude toward the unbelieving Christ-rejecting Jews is a reflection of Paul's Christian brotherly love for those who were unspiritual brethren according to the flesh. Paul shows this love *as one who is in Christ!* This means that Paul's love is the reflection of the love of God that was shed abroad in his heart.

ove for brethren according to the sh is an expression of that love of d in Christ for us, whereby we were ved.

In his pamphlet *Predestination*, the ev. John Weidenaar says concerning ul's attitude recorded in Rom. 9:1-5, t is not only the record of what Paul t. It is indeed a manifestation of the art of Paul, *but it is infinitely more an that! It is a revelation of the heart God!* (p. 6)."

If we deny the universal Creator-atherhood of God and the universal otherhood of men according to the sh, we tamper with the Word that came flesh and with the love of God vealed in the Incarnate Christ. Where is happens the biblical idea of elec-on is no longer understood.

To quote Rev. Weidenaar once more Rom. 9:1-5: "In a larger sense, this assage outlines for us the spiritual at-ude and approach we must take to r fellowmen who believe not the gos-l. There is no room for smugness self-complacency. It behooves us to humble and heartbroken when we ntemplate the plight of those who are st. Such an attitude is not inconsistent ith our belief in predestination; to e contrary, *that approach is the in-ispensable prerequisite without which e shall not be able even to make a eginning in our understanding and ppreciation of predestination!* (p. 6)." his is a profound insight into the uth of election and the meaning of race, an insight denied those who de-y that the Bible teaches a brotherhood f man which is according to the flesh. his insight must be recaptured rough a new obedience to the Bible nd retained for the welfare of the hurch. For where this insight is lack-ng the meaning of both election and race will be distorted, the basis of iblical Ethics will be destroyed, and ve will be replaced by hate. It is only ithin brotherhood that love can ob-ain; where brotherhood is denied, the oors are open wide for hatred, a ha-red which will not be restricted only o the brother outside of Christ. It will ake its toll as well within the Church. nce love is dismissed and hatred has een granted entrance, the Church has omething in her bosom that cannot be ontrolled. Restrict brotherhood ex-lusively to fellow believers, and room as been made within the church for atred, and with that we have the blue-print for dissension and disruption in the Church. John in his Epistles knew of but two alternatives: love or hate. And he said that murder was the consequence when a man did not love his brother.

Is It True?

DOES anyone still doubt that we ought to love all men whether they are believers or unbelievers in the same way, i. e. *as we love ourselves? Does* anyone in the light of the scriptural evidence given above still doubt the contention that the biblical demand that we love our neighbors as we love ourselves prohibits making distinctions between regenerate and unregenerate, good people and bad people? I could at this point declare that if such doubters believe not Moses and the Scriptures then they will not believe though words of proof should come from one who had arisen from the dead. Yet I shall not do so, for the doubter does not perhaps doubt Moses and the Scriptures, but rather my interpretation of them. Let the dead then speak.

Listen to John Calvin as he interprets the commandment to love the neighbor:

"It is astonishing, that the Scribes fell into so great an absurdity, as to limit the word *neighbour* to benevolent persons; for nothing is more obvious or certain than that God, in speaking of our neighbours, includes the whole human race."

Listen to Calvin again as he insists that the Bible teaches Christians to regard all men as their brethren and to love them as brethren:

"To keep up the exercise of brotherly love, God assures us, that all men are our brethren, because they are related to us by a common nature." (Both quotations from Calvin's Commentary on the Gospels, (pp. 313, 304)

And to quote but one more good Calvinist, listen to Hodge:

"The gospel requires that we should act and feel under the impression that all men are brethren."

If then Calvin and Hodge can be trusted in their interpretation of the Scriptures and the Reformed faith, the contention that the Bible teaches a brotherhood which is according to the flesh and that Christians must love all men as brethren would seem to be a thing established for any reasonable mind that bows to the teaching of Scripture.

> "I confess then, that I attempt to be one of those who write because they have made some progress, and who, by means of writing, make further progress. If, therefore, through inadvertence or want of knowledge, anything has been stated by me which may with good reason be condemned, not only by others who are able to discover this, but also by myself — for if I am making progress I ought, at least after it has been pointed out, to see it — such a mistake is not to be regarded with surprise or grief, but rather forgiven and be a cause of congratulation, not because an error was made but because it was renounced. For there is an extravagant perversity in the self-love of a man who desires others to be in error that his error may remain undiscovered."
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> —*St. Augustine*, Ep. CXLIII, 2

Some Aspects of the Image of God

by JOHN T. DALING*

WHY do human beings have the Moral Law? As far as we know, God has not given anything similar to animals, plants, or other aspects of His creation.

The first answer the Christian might be inclined to give is that the Law was given because of man's sin. That this is not the real reason is apparent from several different lines of evidence. There is no record that the Law was given *when* man sinned. It is true that because of man's sin God through Moses finally recorded the Law for man, but the Law existed centuries before it was so recorded. In fact there are good grounds for believing that the Law existed when man was still in a state of rectitude, and that the Law will continue to exist in the next dispensation.

If it is not sin, what then is the reason for the Law? I suggest that the basic reason for the Moral Law is that we are created in the image of God. But it should be emphasized that the "we" here is used in the most inclusive sense; namely, *all* human beings.

And God said, Let us make man in our image, after our likeness. . . (*Gen.* 1:26 *a*). A parallel statement is made by God to Noah and his sons after man sinned.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he him (*Gen.* 9:6). Paul, speaking to the pagan Athenians and *including* them, says:

Forasmuch then as we are the offspring of God . . . (*Acts* 17:20).

BUT what is this divine image? What does it mean concretely to say that man is created in God's image? It must be observed that this is a question of the *constitution* of the divine image in man, *not* of its functioning; it is a matter of the make-up of the divine image, *not* of its exercise; a matter of becoming aware of the various God-like capacities which God imparted to man in His very creating of man as a human being, *not* primarily a question of what use man makes of these capacities.

These God-like capacities, it should be noted, are still present in man. They are the capacities that make man a HUMAN being, a being different from animals and different from anything else God has created. We as Christians know of course that the *exercise* of these God-like capacities has become distorted by sin so that no matter how the sons of God exercise them they cannot sheerly by such exercise become Sons of God. It may nevertheless be profitable to inquire a bit more specifically concerning the *constitution* or make-up of the divine image in man.

The listing which follows does not pretend to be exhaustive. It is but a partial enumeration in arbitrary order of certain human capacities apparent at the conscious level. It should be emphasized furthermore that these characteristics are but distinguish*able* aspects or components. It does not therefore follow that they are also distinct or separated functions. They are only some of the recognizable ways in which the divine image manifests itself in man. Note too, that these capacities are derivative, finite, limited, creaturely, God-*like;* not creatorly, original, unlimited, or God-*ful.* Here are some of them:

Self-consciousness. The emphasis is on the prefix. Some animals too, are conscious, but they are not conscious of self. Man has the capacity both to be conscious and to be conscious of the fact that he is conscious. Man is conscious *that* he is he, and in a limited sense he is also conscious of *what* he is. That this capacity is a reflection of the Divine is apparent from what God told Moses when the latter asked for credentials concerning his Sender.

And the Lord said unto him I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent (*Exodus* 3:14).

He is the One who is fully conscious of WHO He is and WHAT He is, a distinctive claim that no other gods could make.

Conceptual communicability. Here again the distinctiveness with respect to man lies in the modifying term. Some animals too, seem to be able to communicate with each other. But their ability to communicate is limited to present and specific things. Human beings however can by means of concepts share meanings concerning things that are *not* present either in time or in space. Herein he reflects God's image. That God communicated to Adam and still does so to Adam's offspring, no child of God will deny, nor that He also does so conceptually.

Sociality. This should be distinguished from gregariousness, *i. e.,* the urge to herd with others of the same kind. Some animals too are gregarious. But in a real sense to be social is a distinctively human capacity. As others have said, animals may congregate for body satisfactions such as warmth, familiar smells, protection, *etc.,* but human beings do so for mental satisfactions. Socially, the capacity to influence and be influenced by others, is not only a reflection of God but most probably a reflection of the Trinity itself. It is worthy of more than passing note that in the creating of everything up to man the Godhead is repeatedly mentioned as God; but when it comes to the creating of man, the Godhead is stated in the plural:

"And God said, Let *us* make man in *our* image, after *our* likeness." From this and other scriptural passages it is abundantly clear that in the Trinity there is among the several persons a perfect unison of influencing and being influenced.

Knowledge, rationality, intelligence. These terms are not synonymous although they all do refer to a more strictly noetic or intellectual capacity. Oversimplified they may be distinguished as the acquisition and understanding of facts, the discernment of relationships among facts and situations, and the degree of immediacy in such discernment. Thus God challenges Adam to exercise his noetic capacity by having him name the various creatures in the Garden. It may be noted, in passing, that Adam named none of the animals in a manner to indicate that they existed on his own level: ". . . but for Adam there was not found an help meet for him." (Gen. 2:20b).

That man did not "lose" this noetic capacity is in part indicated by the "scientific" discoveries and developments of crafts by the descendants of Cain. It is also indicated by the compact Solomon made with Hiram, king of Tyre, for building God's Temple

* Dr. Daling is Professor of Psychology at Calvin College.

th the scientific and practical knowl-
ge of Hiram's men (I Kings 5:2-6).
ie extent to which it is possible for
an to exercise this noetic capacity is
ated dramatically by Paul when he
serts that even those "who hold the
uth in unrighteousness" can attain
a knowledge *that* God is and some-
ing about *what* He is. That knowl-
lge about creation and even knowl-
lge of God is possible follows from
e fact that all human beings are cre-
ed in the Divine image. With respect
their noetic capacity they probably
flect more particularly the second per-
n of the Trinity, since it is the Logos
at created all things (John 1:1-4),
d of the Logos it is further stated:

*That was the true Light, which light-
h every man that cometh into the
orld* (*John* 1:9).

hat even "His own" did not recognize
im as the source of Light does not ab-
gate the fact that whatever "light"
ien have — any "light": scientific,
ractical, theological, *etc.*—is of God,
nd that God has imparted to human
eings the capacity to discern or ap-
rehend it.

Dominion. The capacity to rule, to
overn, to regulate (not necessarily to
ominate in the sense of domineering),
clearly attributed to man in the
denic cultural mandate:

*. . . and God said unto them . . . and
EPLENISH the earth, and SUBDUE
, and have DOMINION over . . . every
ving thing that moveth on the earth.*
en. 1:28.

"Omnipresence" or ubiquity. The
erm as used here is perhaps an un-
ortunate one. But what is referred to
s man's God-like capacity to transcend
he limit of his own spatiality. Man's
ody keeps him rooted to a specific
patial location, and man's limited
pirit keeps him from being everywhere
resent at the same temporal moment.
But by thought or imagination human
eings can, as the psalmist says, "take
he wings of the morning and fly to
he uttermost parts of the earth."

Creativity. In the real sense only
God can create. But in a derivative
ense man has a God-like capacity to
ombine and re-combine what already
s into something which did not so ex-
ist before. This capacity too seems
learly implied in the mandate God
gave to Adam. It is in almost parallel
form re-asserted to Noah and his sons
(Gen. 9).

Artistry. "The heavens declare the
handiwork of God and the firmament
showeth forth His glory." God has seen fit to make man in such a manner that he also has the capacity to reflect his Maker in this respect. Pagan as well as Christian, primitive man as well as civilized, each in his own way seeks to be expressive.

Laughter. Man is the only creature so made that he has the capacity to laugh. It may be the expression of genuine appreciation for the humorous; it may also be the expression of derision. It is written that even God laughs derisively (Psalm 2:4).

Trust, faith, belief, worship. What is referred to here is that whole complex which designates man as basically a religious being. In the practical realm man repeatedly operates on the basis of the "evidence of things not seen." In the more scientific realm it is impossible for man to proceed without extra-scientific or pre-scientific beliefs or assumptions about the subject matter of his quest. In the more narrowly considered religious realm, everyone has an object of worship in which one sacredly reposes—be that an object of stone or silver, a mental object, a mysterious force, or the Supreme Triune God. Thus, for instance, Paul says:

Men of Athens, I observe at every turn that you are a most religious people (*Acts* 17:22, *Moffatt translation*).

Forgiveability. That animals do not have this capacity, would seem obvious enough. And that man reflects God in this, is clear from the explicit statement:

Even as God has forgiven you, so forgive ye one another.

Volition, decision, choice. The reference here is to what is ordinarily meant by "will;" that is, the capacity of determining what stand one is going to take by selecting from alternatives and then acting accordingly. Adam exercised this capacity in the stand he took toward the probationary command concerning the forbidden fruit. Joshua in his day called upon Israel to "Choose ye this day whom ye will serve" (Joshua 21:15b). Jesus states that man cannot serve God and mammon, and must choose between them.

Responsibility. To choose is one thing; to have the feeling or consciousness that one is accountable for the choice he has made is a different thing. Animals, in a sense, exercise choice too; but their choosing is not an active decision. It is not an intentional deliberation coupled with a sense of responsibility for the action taken. How deeply this capacity is ingrained in the human being is most pointedly expressed by Paul when he says:

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. (Rom. 2:14-15).

Cain's "Am I my brother's keeper?" itself indicates a conscious sense of his social responsibility.

Compassion, sympathy. There is imbedded in the human being too the urge to share not only meanings but also goods and feelings; a capacity to be inwardly moved by the state or condition of others. This capacity may be suppressed by some, perverted by others, and differently exercised in different cultures, but this does not vitiate the fact that man's nature is intended to be compassionate. The Levite and the priest in the parable, Dickens' Scrooge, the miser, and others of their kind are perpetual examples of human "unnaturalness" in this regard. A dog may lick an outcast's sores (Lazarus), but man has the capacity to commiserate with the outcast's state as a *human* being. This capacity is a reflection of the Divine: our Savior was "tempted in *all* things, like as we" and He is spoken of as the *sympathetic* Highpriest.

Love. There is much that could be said about this. Suffice it to say two things. First, this capacity is a reflection of the Divine:

Beloved, let us love one another: for love is of God; . . . for God is love . . . We love him, because he first loved us (*I John* 1:7b, 8b, 19).

And Secondly, that human beings do exercise this capacity not only with respect to themselves but also to others, for Jesus himself says:

For if ye love them which love you, what thank have you? for sinners also love those that love them (*Luke* 7:32).

There is in what I have said no pretense to originality. I have simply attempted to make somewhat more concrete the profoundly rich fact of the Divine image, and to indicate something of our obligation to our fellow human beings who are also image bearers of the Divine.

Let us put our love not into words or into talk, but into deeds and make it real (*I John* 3:18—*Moffat translation*).

Van Raalte and the Law

In 1947 Dr. P. G. Kunst, Reformed (Gereformeerd) minister in Amsterdam published in *Gereformeerd Theologisch Tijdschrift*, pp. 246 ff. the following remarkable document under the title "Een Merkwaardig Stuk uit De Dagen Der Afscheiding," which descendants of one of the parties mentioned had placed in his hands. The insight which it affords into conditions in the Netherlands at the time of the Afscheiding (Separation from the State Church) in 1834, and particularly into the character of the Rev. A. C. Van Raalte, should be of interest to *Journal* readers. The legal terms mentioned in this translation can claim only approximate correctness, not only because the Dutch judicial system is different than the American but more especially because the system then in effect in Holland was still based on the Napoleonic Penal Code. Italics in the body of the document are found in the original. —Editors

*I*N THE Name of the King!

We, judges of the lower court, meeting in session in the court chambers at Zwolle, capital of the province of Overijsel, in accordance with Art. 127 of the Code of Criminal Law:

Having seen and examined the charges against the accused:

1) Albertus Christian Van Raalte, aged 24, claiming to be a minister of the divine Word, born at Wanneperveen, living in Genemuiden, 2) Harm Talen, aged 49, farmer, born and living in Staphorst, 3) Klaas Everts Redder, aged 51, farmer, born and living in Staphorst, 4) Hendrik Egberts Dunnink, aged 38, farmer, born at Rouveen, living in Staphorst, and 5) Johannes Vander Haar, aged 30, butcher, born and living in Genemuiden,

Having heard the report of the instructing judge,

Having heard the demand of the Officer of this Court which in effect requires that by order of this court the accused A. C. Van Raalte, H. Talen, K. E. Redder, H. E. Dunnink and J. Vander Haar be referred to the sentencing court in this place,

Considering that the charges claim that the followers of the separated church group met in the forenoon and the afternoon of Sunday, 25 September last, in the home of the accused, H. E. Dunnink, where they had come from far and near, in the number of more than twenty persons, not counting the members of the (Dunnink) family, and in that meeting a solemn divine service was held with celebration even of the Lord's supper, under the leadership of the accused A. C. Van-Raalte; as also that the accused H. Talen and K. E. Redder, presenting themselves as deacons of that congregation, took a collection on that occasion for the poor; further that the Mayor of the community Staphorst, assisted by two policemen of the community, attempted to dissolve the meeting that was held in the forenoon of September 25 last at the home of said H. E. Dunnink; that he demanded the discontinuance of the meeting but that the accused A. C. Van Raalte boldly refused any obedience to his commands, and then had the effrontery to express himself to the same Mayor with the, among other, following abusive language: *That he was the slyest and worst of Mayors that he had met, and an enemy of God and of his service.*

Considering that it is further charged that in the forenoon and afternoon of Sunday the 18th September last, as also both in the forenoon and in the afternoon of Sunday the 2nd and 9th of this month, unlawful divine services were held at Genemuiden in the barn of the accused J. Vander Haar, in a meeting that far surpassed the number of 20 persons and that these meetings (with the exception of those of 25 September last (at Genemuiden) were also conducted by the accused A. C. Van Raalte, at which meeting he again characterized himself by disobedience to the orders of the mayor of his birthplace, who had demanded discontinuance of the meeting that was held in the forenoon of the 9th of this month, until the strong man arrived to force him thereto,

Considering that sufficient evidence against the accused A. C. Van Raalte exists to regard him by virtue of his conduct as head or leader of said unlawful gathering, and, because of their accepting and discharging the office of deacon to which they were mandated by the separated congregation at Staphorst, also to regard the accused H. Talen and K. E. Redder as heads or as leaders. Further, in view of Article 292, in connection with Article 291, of the Code of Penal Law—

Considering that the accused A. C. Van Raalte, H. Talen and K. E. Redder have thus made themselves guilty of misconduct falling under the terms of the two first mentioned articles of the Code of Penal Law, and that the accused A. C. Van Raalte has over and above this made himself guilty of injuriously addressing the Mayor of Staphorst while he was exercising the duties of his office, against which provision is made in the last named article of the Code of Penal Law,

Considering, finally, that the accused H. E. Dunnink and J. Vander Haar by allowing their dwellings or parts of same to be used for the afore-mentioned gatherings without having received permission therefor from the authorities of their community, have transgressed Article 294 of said code—

It is decided that the accused Albertus Christian Van Raalte, Harm Talen, Klaas Everts Redder, Hendrik Egberts Dunnink and Johannes Vander Haar be bound over to the sentencing court in this place to which the above are by this instrument referred.

Thus done and completed in the chambers of the court mentioned, on the 26th October, 1836, by Messrs. Greven; President Hubert, functioning instructing Judge; Heerkens and Helmich, Judges; who have signed this document as has also the Clerk of the Court. (was signed)

H. W. Greven
J. E. Hubert
A. J. Helmich
Abr. Van De Graaf,
with two identical copies
P. Heisjsman, Constable

Received of Harm Talen, Klaas Everts Redder and Hendrik Egberts Dunnink, farmers in the community of Staphorst, the sum of one hundred fifty guilders as fines and twenty six guilders and eighty two cents as Court costs, constituting three quarter parts of the fines and costs to which with and in addition to Janns van der Haar, butcher at Genemuiden, they were condemned by the sentencing court at Zwolle, 24 Nov., 1836.

Zwolle, 20 January, 1838. The Receiver

(Note: Van Raalte was apparently dealt with separately)

Sponsorship or Scholarships?

by HENRY BRUINOOGE*

Our church is making many forward strides these days. One of the most encouraging is that we are emerging from days of isolation and are looking across the seas where there are not only tremendous mission possibilities but the fellowship and faith of those of like mind with us.

This is especially true since we took a second look at the Orient. In Ceylon we discovered a Reformed church, rather down on its heels to be sure, but a Reformed church which looked to us for help and guidance to build it up in the glorious Reformed heritage it once knew. It took the Korean War to make us aware that there was a Reformed church in Korea which needed material assistance first of all, but also the encouragement of fellowship and prayer and correspondence. And when the bamboo curtain slid across our work in China, we turned to Japan as a new opportunity to extend our work. We found there a virile Reformed church which invited us to evangelize the nation in close cooperation with itself.

These oriental Reformed churches look on the Christian Reformed Church as a big sister whose position in the Reformed community throughout the world can be of much help to them. They have expressed this too. And while we should be careful that the help we have to offer in terms of money is carefully administered, we should also be aware that these churches do not always think that financial assistance is the only kind of help we can give. Perhaps they have a broader vision than we because they talk of the fellowship of prayer, of cooperation in the publication of Reformed literature, of guidance in establishing Christian schools, of getting together for Reformed ecumenical conferences, of the training and education of ministerial and other students in the Calvinistic tradition.

It is this latter point which set me to thinking about the problem with which this article is concerned. It is a problem which calls for careful and deliberate consideration.

Our own Calvin College and Seminary was begun as a training school for our ministers. Later on an academy was added to give ministerial candidates a broader training in the arts and sciences and to equip them better for their work. Today our school has grown to such proportions that we give not only our ministerial students a proper training, but many others as well, in all branches of learning, and all according to the Reformed interpretation of the truth.

Our facilities and offerings should not be limited to our own American and Canadian circles. Nor have we had such a narrow vision. On occassion we have invited foreign students from The Netherlands, South America, Ceylon, Korea and Japan to share our facilities. But we have not gone all the way and explored the unlimited possibilities of fully utilizing our school as a training ground for all Reformed centers throughout the world. This is not to argue that we should work towards a Calvinistic university, although this is highly desirable. Rather, it is to suggest that we use what we have in such a way that everybody with Reformed convictions, from whatever part of the world, can receive a training that will equip them to take the Reformed faith back with them and make it a potent factor in their own nations.

In the Acts of Synod of 1953 (p. 158, Article 165) there appears a decision which deals with this problem.

"1. Synod instructs the Board of Trustees to appoint a committee on sponsorship of foreign students.

2. Synod authorizes this committee to secure individual sponsors for such students who are qualified for admission by the College and Seminary.

3. Synod authorizes this committee to seek support for any individual sponsor in the event such sponsorship involve this sponsor in a burdensome financial obligation.

4. Synod authorizes this committee to apply, if need be, to various churches or groups of churches for financial aid to needy foreign students, studying with us under a foreign student sponsorship, this aid to be sought only for ministerial or missionary work outside of the United States."

It seems to me that the way we propose to deal with foreign students is in several respects objectionable.

For one thing, the decision of Synod closes the door for help to non-ministerial students. Has Calvin something to offer them? Is the training in Calvinism to be confined to those who are to occupy pulpits or those who will walk the highways and byways of the world as missionaries to their own people? Surely we do not mean this. We have already decided that our school is to equip everybody, whether scientist, musician, teacher or minister. Our decision now to include foreign students should not be limited to ministerial students. Calvinism is still a world and life view.

More basic and disturbing is the fact that Synod did not think about setting up a *scholarship* program for foreign students. True, we have made some very practical arrangements and have systematized somewhat the way in which a foreign student can get help. It used to be that a foreign ministerial student had to make his own arrangements for financial help by contacting certain Classes, perhaps being assisted by someone with influence. But no one will deny that this led to abuses. Some students received more help than they needed while others barely scratched along because there was little regulation of funds outside of classical jurisdiction.

Besides, there was usually no supervision of the student's life. Foreign students, being much in demand as speakers for societies, clubs and churches, and forced to do so by meager finances, sometimes found that they struck a bonanza to the detriment of their grades and scholastic achievements. The trouble was that in our eagerness to help we became indulgent and wasteful, and what is worse, often placed the students we were trying to help in something of a moral peril.

Now however, Synod has called into being a committee of the Board of Trustees which is to act as a liaison be-

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* The Rev. Mr. Bruinooge, minister of the Christian Reformed Church, is missionary to Japan.

Sponsorship or Scholarships? — Continued

tween the student and sponsor or the student and supporting churches and groups. It is hoped that this will make for more regulation and supervision, not only of funds but of the student's scholastic program too.

We need something more than a mere sponsorship program however. We need a well-organized scholarship program for foreign students that will correct the old abuses and mistakes and make for better arrangements so that any foreign student, ministerial or other, can come and receive fair and uniform treatment.

Such a scholarship program could be supported by various classes. At present every one of our classes has a Student Aid Fund. Usually each family is assessed fifty or seventy five cents a year to maintain these funds which are used to give financial aid to our own ministerial students who expect to enter the ministry of the Christian Reformed Church. But today many of these funds lie idle and there are no takers because of our increased prosperity. Why not siphon that money off occasionally into a scholarship program for foreign students so that the money can be put to work? Each classis could decide itself when the money could be spared.

Then too, the present Committee on Sponsorship has no authority to regulate and supervise the admittance of students. Any scholarship program should have standards. If a student wants to qualify for financial assistance he should, for example, be able to read, write and understand English. This seems so obvious as to be not worth mentioning. But all our professors lecture in English, and assign term papers to be written and books to be read in English. Many foreign students may have quite an excellent "book knowledge" of English and may be well versed in English grammar, but often they have not had the opportunity to listen to or participate in simple English conversations. A scholarship program including standards of admittance should require a comprehensive examination in the reading, writing and understanding of English as spoken in idiom.

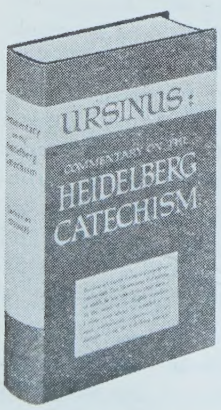
Furthermore, a student should prove his financial inability to pay for tuition, room and board, travel, or whatever it might be. Perhaps it might even be well to insist that he pay for his own travel or that he work part time to pay for some of his expenses. He should also come with recommendations from pastors or friends that certify as to his character and desire to study. He should prove his good health too.

Present government regulations require that a foreign student going to America obtain a sponsor. Undoubtedly that is why the Synod of 1953 formed the Committee on Sponsorship. Such a sponsor may either be an organization or an individual. In either case, requirements demand that the sponsor submit documentary proof of the ability to pay for all expenses, including round-trip travel, all medical, tuition, room and board, and incidental expenses. In the case of an organization, this may not be too difficult. But for an individual sponsor to undertake such a financial obligation is almost too much to ask. That is why Synod made provision for individual sponsors to seek help from churches or groups who desire to alleviate the financial burden.

If a Foreign Student Scholarship Committee were established, under mandate of Synod and under the direct supervision of the Board of Trustees and faculty of Calvin College and Seminary, the sponsor in every case would be the Board of Trustees. The committee then could stipulate the terms of the scholarship, conduct the examinations, make arrangements for part-time work, receive recommendations, examine health reports, and solicit funds from the various classes whose Student Aid Funds are idle, or perhaps from various individuals, societies, clubs or churches. Each foreign student then would receive a specified amount in the scholarship and would receive fair, impartial and uniform treatment under specified terms and standards according to which he must qualify.

Such foreign scholarship programs are in existence in most colleges and universities throughout the world. But while their motives are often such vagaries as the spread of democracy or the cultural and social improvement of mankind, our aim would be the most ideal of all—to give out our Calvinism to those of like faith in the world who still lack well-trained leaders in all fields. Synod of 1954 could well consider such a program.

URSINUS: COMMENTARY ON THE HEIDELBERG CATECHISM



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